

# THE CHRISTIAN CENTURY

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Number 33

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OUR MID-SUMMER EDUCATIONAL NUMBER

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## Education and Democracy

By Charles S. Lobingier  
And an Editorial

## "Weighed and Found--"

By Ida K. Williams

## News and Hopes of the Colleges

SEP 15 1915

CHICAGO



Bird's Eye View of Main Part of University of Missouri  
(The Mark "X" in white indicates location of Bible College)

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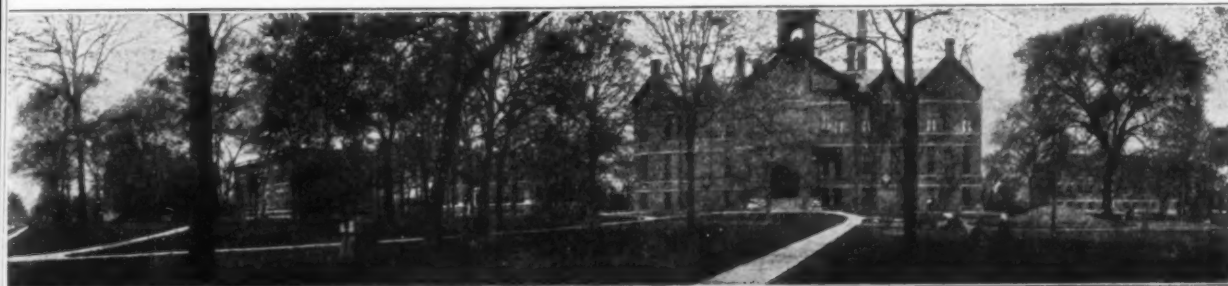
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# THE CHRISTIAN CENTURY

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IN THE INTEREST OF THE KINGDOM OF GOD

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bition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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An interesting fact about our growth is, that during the past nine years, the Board of Church Extension has had 2,412 appeals for loans in erecting mission church buildings. Of these only 787 have been answered during nine years, leaving 1,625 yet to be aided. Some of these have become discouraged and disbanded. But the fact to be remembered is that we HAVE HAD AS MANY UNANSWERED APPEALS DURING THE PAST NINE YEARS AS we had unhoused congregations in Robert Moffett's report of 1888, and therefore WE ARE NOT CATCHING UP WITH THE OPPORTUNITIES GOD GIVES US. We are answering but one-third of the appeals.

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

AUGUST 19, 1915

Number 33

## Education and the Democratic Disposition

JUDGE LOBINGIER'S ARTICLE on another page deals with the relation of education and democracy from the standpoint of the school and its program.

The question he asks is: What sort of school should we maintain in a democracy?

This editorial deals with the relation of education and democracy from the standpoint of the student.

The question we here set out to answer is: What sort of intellectual disposition should a person who lives in a democracy derive from his educational discipline?

The answer is obvious. He should derive a democratic disposition.

The educated man in a democracy should be the most democratic man in his community. If his education has made him snobbish or partizan or aristocratic either the educational system is out of harmony with democracy or there is something vitally wrong with the man himself.

We have long since passed away from the superficial notion that education was simply a process of taking on knowledge. We now define it as a process of getting into sympathetic touch with life.

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Life is getting to be the great word of our educational system, not knowledge. This does not mean that knowledge is held at a discount, but that it is regarded as a means to an end, and the end is a wider and deeper fellowship with our fellowmen.

The essence of culture is reverence, reverence for truth and reverence for the personal life of all men.

This reverence for personality is the very soul of democracy; it is the secret support of every democratic institution.

Until man's mind had learned to acknowledge the inherent dignity and absolute worth of every man's personality democracy was impossible.

And the only sound and valid reason why the state should engage itself in the enormous task of providing free education to its youth is that such an education shall maintain and further develop the democratic disposition in those who pass through its disciplines.

To have passed through the courses of a high school or a college and not have learned to regard other men and women—no matter how lowly or how far removed in culture from oneself—with reverence is to have missed the one thing that education is good for.

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Gone is the day of reverence toward the king, the priest, the sage. Gone the day of reverence for aristocracy. Gone the day of the doctrine that God has chosen a certain set of men for eternal life, and another for eternal death. Gone the day of what President King calls the privileged classes in industry, in politics, and in religion.

Our democracy is making us feel that God has no favorites, that nature has no favorites, and that society must have no favorites. The equal right of every man before God and the law is a settled conviction of every soul who is touched by the spirit of modern times. The

common man has arisen into a place of signal importance.

Education that is really education, culture that is not merely intellectual veneer but an earnest pursuit of the truth for the love of the truth, will produce a democratic soul, a soul respectful toward and sympathetic with those who may be far removed from one in those accidental matters of birth or breeding or success.

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There are three things that education ought to do for the citizen of a democracy:

It ought to develop intellectual sympathy—the power imaginatively to enter into the soul of another and understand his experience and his manner of thought.

It ought to develop tolerance—the habit of sincere respect for another's point of view with the assumption that it probably contains truth if, indeed, it be not wholly true.

And it ought to develop the will to coöperate with others on the basis of common purposes in spite of divergences of opinion.

These three things our public schools and colleges should be accomplishing for the youth of our nation whatever else they accomplish.

Our literature and art and civil government and sociology and psychology should issue not in mere information or knowledge but in a democratic disposition shot through with sympathy, and tolerance, and the will to coöperate.

It is easy to be interested in the great people of the world, the rulers, the courtiers, the sages, the heroes, but the truly educated soul has been made aware of the infinitely interesting character and the immense significance of the common man or woman.

Our modern artists help us to gain this democratic point of view.

The art of the ancients dealt mainly with gods and demigods.

The art of the middle ages dealt mainly with kings and courtiers, with princes and heroes.

But our art is discovering a new subject-matter in the life of very common people. When some Howells or Kipling or Tolstoi or Millet comes along we are made to see beauty in the street gamin and to hear the nightingale that sings in the soul of the common worker.

Our new science of sociology is a thrilling revelation of the dignity of the common man and woman and child. It has elevated the sweat-shop worker and the man with a hoe into a never before acknowledged importance by focusing social attention and intellectual sympathy upon them.

+ +

And psychology, too, comes in with its unique contribution to the development of the democratic disposition, by asserting the universal like-mindedness of men—the doctrine that all men, from Plato to the Louisiana plantation negro, from Mr. Lloyd George to the London cockney, are cast from the same mould, organized alike in powers of knowing and of feeling and of doing.

This is a wonderful doctrine.

In its light the mental differences of race and caste

are seen to be not foreordained but to lie within the control of society.

No class is doomed to ignorance.

No stratum of society is doomed to be the hewers of wood and drawers of water for the rest of mankind.

No race is beyond the pale of possible civilization.

Not of one blood only, but of one mentality also, hath God made all nations and classes of men—this is the supreme ethical insight of modern psychology.

That an education in the disciplines of modern science or literature or art should turn out snobs or self-centered aristocrats or anything but democratic-minded citizens is pedagogical abortion.

The whole value of a culture rooted in such disciplines is found in its equipment of the soul not with knowledge only, but with wisdom, a wisdom which enables the soul to enter upon the supreme task of life—the sharing of so much of other people's lives as one can.

#### LINCOLN AND WILSON.

**T**WENTY senators once waited on Abraham Lincoln at the White House to advise him how to act as President. As usual his sense of humor did not desert him and he described to them what Blondin really did when he crossed Niagara on a tight rope. Then he asked the senators whether they thought that it would be well in such circumstances for spectators to shout, "Go a little faster! Slow up! Lean more to the north. Lean a little more to the south." The senators saw the point, and from that time on the patient burden bearer had some respite—from legislators. "It is interesting to note," says the Christian Science Monitor in alluding to the historic episode, "that in 1909, President Woodrow Wilson of Princeton College, as he then was, said that the most valuable thing about Mr. Lincoln was that 'in the midst of the strain of war, in the midst of the crash of arms, he could sit quietly in his room and enjoy a book that led his thoughts off from everything American.' He added: 'Always set your faith in a man who can withdraw himself, because only the man who can withdraw himself can see the stage.'"

#### AN EQUITABLE AWARD.

**C**HICAGO had a street car strike some weeks ago. It lasted three days and was settled by both sides agreeing to arbitration and appointing arbitrators.

When the arbitrators made their report they gave an increase of something like 30 cents a day to the wages of the workingmen, besides two or three other concessions.

Under the terms of its arrangement with the surface street car lines, 55 per cent of their annual net receipts goes to the city itself. It is estimated that the total wage increase agreed upon in the settlement of the traction strike will reach \$1,250,000 a year. The city, therefore, will contribute \$687,000 of this amount.

Chicago makes this contribution cheerfully. Commenting on the matter, the Journal says that "the community does not care to lay up money by making men work for inadequate wages—it is willing to pay its share in the making of better homes, better living conditions, better citizens."

It is a doubtful arrangement at best that the city should make a profit out of every nickel paid by the clerks and working girls and laboring men of the city in going to and from their daily tasks.

That would seem to be obviously too large a share of the public funds for them to contribute, for of this particular public fund the wage-earners, being vastly in the majority, contribute the largest share.

Anything, therefore, that brings back a portion of this money to the wage worker should be and is popularly felt to be just.

#### EFFICIENCY AND COURTESY.

**F**OLLOWING the dictates of efficiency in business it is now being suggested by a New York newspaper that formal amenities of business correspondence be hereafter omitted and the letter deal directly and solely with the matter in hand without salutation or valedictory.

All such commonplaces as "My dear Sir," or "Dear Sir," or "Sir," it is proposed, should be abandoned, together with "Thanking you in advance," "Trusting that this may be satisfactory," "Hoping for a continuance of your favor," "With assurances of our esteem," "Yours sincerely," "Yours faithfully," "Very truly," and, of course, "I have the honor to remain," and so on.

There is a limit even to a good thing like efficiency. Business is brutal enough without cutting off the few amenities of speech that tend to sweeten and humanize the work of office, store, and counting room.

The almost irresistible tendency of modern business is to eliminate the human element, to reduce the business man to a mere cog in a machine. But when business loses its soul the soul of the business man is lost too. For the business man must find his life in his work, in the human relations that inhere in his work—his relation to his customers, his employees, his employers, his partners.

After all, it is the human side of business that makes it worth while. A man who lets efficiency squeeze the human element out of his business will find that he has no real human relationship anywhere else.

Life not livelihood is the essence of business.

And when efficiency in the interest of livelihood proposes to sacrifice the common courtesies that draw and hold men together it is time in the interest of life itself to call a halt.

#### A DOUBTFUL VIRTUE.

**I**T is a habit with Roman Catholics to point with pride at the fact that when any public disaster occurs their priests are on the spot a long time ahead of the clerical representatives of Protestant churches, and that often they are quite alone in bearing the consolations of religion to the injured and dying.

The Eastland disaster was a case of the latter sort. Priests were on hand within thirty minutes of the turning over of the boat, as many priests as policemen, it seemed, moving here and there among the crowds administering extreme unction to the dying.

It is not reported that a single Protestant minister was in evidence.

To make the inference that the Roman priests thereby proved their greater consecration is too naïve.

Certain very ordinary considerations account for their prompt presence. One, of course, is the fact that the police force of this city and most cities is virtually a Roman Catholic institution. Naturally the priests would be notified of the disaster and the ministers left to find it out.

Besides, the priests are more accessible. They live in institutions, not in private homes, or at least in close connection with institutions.

Moreover, in the particular instance of the Eastland disaster, probably over 90 per cent of the victims were Catholics, and the flocking of priests to the place was natural.

But there's a deeper explanation in the dogma of the efficacy of extreme unction. The administration of this rite at the dying hour has no analogy among Protestants. In a situation like the Eastland catastrophe a Protestant minister would be able to render only the same sort of service rendered by the other helpers. Very likely many an athletic minister had he been on the

scene would have plunged into the water and aided in the rescue of the drowning.

It is even doubtful that these priests were not in the way, clogging the narrow platform where the rescued were being brought.

There is a place for the consolations of religion in the hour of death—a mighty place for it—but in the confusion of such an hour as the Eastland or Iroquois disaster, with other lives still to be rescued, the supreme service a Christian minister can render is not the mumbling of a superstitious hocus pocus, but a brave man's effort to rescue those in danger, or to help bring to life those rescued by others.

#### PROGRESS.

**I**S THE world getting better? The answer to this question is not so easy, so nonchalant, as it was a little over a year ago.

Then we said: Of course the world is getting better; see our increasing wealth and our knowledge and our art and our labor-saving inventions and our culture; every day is making it a better world to live in; the scale of living is rising, hours of work are shortening, pleasures and privileges long denied the masses are now being claimed by them. Besides, we affirmed, there is a *law* of progress running through history and through present events; the world not only is getting better: it *must* get better.

But in sight of the things that have been happening during the past year our optimism has lost its nonchalance.

No really serious soul can give an answer to the question in casual or cocksure tones. There is so much to suggest the theory that history, instead of going forward, is repeating itself, that civilization is destined ever to return to the primitive, from which it emerges only to descend again in endless cycles.

After all, may not progress be an illusion?

In a whole century there has never been a moment when such a possibility could be as easily entertained as right now. It will do us good to listen to two great voices in reply to this grave suggestion.

Henri Bergson, leader of modern French philosophers and psychologists, answers this question in the negative. Bergson does not despair of civilization or of human progress. He is convinced that great and lasting good will come out of the war, for he expects that it will teach humanity the tragic folly of exalting the material, the mechanical, the technical elements in what we call progress, and neglecting the spiritual and the moral. The modern world has worshiped false gods, according to Bergson, and its ideals and standards of greatness and success must undergo radical revision. The war will take humanity back to the simple standards of national and individual conduct—back to righteousness and morality.

Prof. John Dewey, a leading American philosopher and educator, has reached the same conclusion, although he expresses it differently. The war, he holds, does not disprove the cherished theory of progress, social, national and international. What it proves, according to Dr. Dewey, is that we have been egregiously mistaken in some of our ideas as to the inevitability of progress; that we have been too complacent, too indolent, too ready to assume that progress will take care of itself. In truth, progress must be carefully planned; it must be patiently worked out and persistently pushed.

Evolution will not bring progress, declares Dr. Dewey. There is no such thing as a "law of progress." What modern humanity possesses to an extent never dreamed of in past ages is a *method* of progress or opportunity for progress. Invention, discovery, science, material abundance, the internationalization of commerce, of letters and art, of knowledge—all these things make progress far easier than it could ever have been before in human

history. But these things are not in themselves progress in the true sense of the word. Progress is the humanization of societies and nations, the abolition of war and militarism, the eradication of unjust privileges, the establishment of equality of rights and opportunities, the realization of the highest religious and ethical ideals of human solidarity and human brotherhood. None of these things will come to humanity unless we desire them and work intelligently and scientifically to bring them about.

This is inspiring and satisfying doctrine. We have lodged progress too much in material goods, or we have imagined that because we possessed the *method* of progress that we therefore were progressing.

But these two great teachers show us that progress comes back at last to our desires, our inner purpose to realize ideals and to make an ideal order amongst men.

Only if men have this desire is there any such thing as progress, and so long as they possess it progress need not be despaired of.

#### PEACE AND RIGHTEOUSNESS.

**M**ILITARISTS say: "Of course we are for peace, but it must be peace with righteousness. Righteousness is a condition of peace and we can never have peace without it."

All of which is true, but it is a half-truth, and works mischief among men as all half-truths have a way of doing.

The twin truth that is overlooked is that peace is a prerequisite to righteousness in the world of nations. The two are reciprocal.

War does not bring justice. There is no guarantee that the outcome of the present war will be a just outcome. Might and science determine the issue of war, not right and wrong. God may not be on the side of the heaviest battalions, but Victory is.

To submit great human questions to the arbitrament of the sword is to submit them to unreason.

So long as we live in an order of the world where nations assume that they must fly at one another's throats when they think they are suffering injustice at the hands of a neighbor nation, it will be impossible to have an order of righteousness in the world.

Militaristic presuppositions defeat justice in advance. Righteousness cannot be established among men until they learn to carry their differences to the high court of reason.

The presuppositions of peace are essential to the discovery of justice when international differences arise, to the purging of the dross from conflicting claims, and for the emergence of a plan of settlement in which justice may be done.

#### ANGELS ON THE BATTLEFIELD.

**R**ELIGIOUS papers of a certain type are giving circulation to a report that soldiers see angels on the battlefields of Europe. One of the peculiar psychological phenomena of the war has been a credulity which one would not encounter in times of peace.

After the passing of the hoax of the Russians going through Scotland, one story after another has gone the rounds. The story of the angels may have originated from some expression of a dying soldier, which has worked on the imaginations of men weak with fatigue.

Less excusable is the attitude of religious journals this side the water, removed from the stress of war, who would further such a superstition.

On account of the array of college advertising appearing identically in this week's issue of both *The Christian Century* and *The Conquest*, the two papers have combined their reading pages also, and the readers of each paper have the benefit of the pages of the other. If the merger serves to introduce to each constituency the paper prized by the other it will have accomplished what the publishers have in view.

# Education For a Democracy

BY CHARLES SUMNER LOBINGIER

*Judge Lobingier represents the United States government in a peculiarly vital capacity in China's affairs. Appointed to a position of dignity and responsibility in that Republic by our government, he imparts to all who come into touch with him the culture and grace of a Christian missionary. The following article is the substance of an address delivered by him at the Commencement exercises of the University of Nanking, on June 28. Struggling as China is with the great problem of democracy, the commencement orator could hardly have selected a more appropriate theme. His treatment was as illuminating as his selection of a theme was pertinent. Judge Lobingier is a Disciple, holding his American church membership in Hyde Park Church, Chicago. He formerly lived in Lincoln, Neb.*

I FANCY that the title which I have selected will not pass unchallenged. "What," I hear it asked, "is education a matter of politics? Is one's cultural training to depend upon the accidental circumstance of what government he happens to live under? Is not science cosmopolitan and are not the tests of an educated man the same everywhere?"

To these I would answer, Education is not an end; it is a means. The end, it is now agreed, is to fit the individual the better for his environment, i. e., his place in human society. And as environments differ, so the means of preparing for them are necessarily not the same. That the training of individuals for a democracy is a distinct branch of education, differing from all others, is recognized by one of America's most prominent educators, Charles William Eliot, who, while still President of Harvard University, said:

I think that republican education • • • may naturally differ in several respects from imperial education, or monarchical education, or education under any form of government which cannot justly be described as a commonwealth.

Perhaps the most striking feature—if not the basis—of this difference is the inseparability of democracy and education. A monarchical form of government may flourish very well—probably better—without popular education. An aristocracy needs to educate only the favored few and some aristocracies are themselves the product of artificial selection in this field. But for a successful democracy education is indispensable. For Democratic government is but the reflection of average public opinion and that form of government, even more than others, requires intelligence to guide it. As the conservative Robert Low remarked after the passage of the English Reform Bill: "We must now educate our masters."

#### PURPOSE OF EDUCATION.

Concluding, then, that in a democracy education is essential and that it has a distinct place of its own, what are its peculiar purposes and goals?

I believe that the first is individuality—to teach future citizens to think for themselves and to draw correct conclusions. For it is obvious that just in proportion as its members



Judge Charles S. Lobingier, of the United States Court for China.

do this, the affairs of the commonwealth are likely to be well administered and to the extent that they fail to think independently and soundly, the ship of state which they control is in peril of shoals and breakers. It may be conceded that the masses, even in a democracy, are prone to follow a popular idol and to take their ideas from him instead of originating their own. But this is in part a result of monarchical tradition and in part a consequence of defective educational method. Heretofore men have not been taught to think; they have been taught to follow. Too often the school curriculum has loaded the memory and excited the imagination but neglected, if not suppressed, the reasoning faculties. When real democracy comes into its own the state will no longer discourage, but will offer the strongest inducements to thinking.

#### SPIRIT OF DEMOCRACY.

But for democracy's purpose it is not enough that her people should acquire the capacity to think correctly; they must exercise it and that too upon subjects which vitally concern the whole commonwealth. "The enormous faith of millions made for one" may be more spectacular but the spirit of democracy requires us to raise, even a little, the level of the entire mass rather than to leave it sunk in ignorance, in order to create a few scholars and dilettantes.

Far better is it for China, e. g., to teach her teeming millions even the rudiments of sanitation, of child conservation, of reforestation and of monetary reform, than to perpetuate appalling popular indifference to these fundamental questions while training a group of specialists to gather and hoard scientific facts relating thereto. Far be it from me to decry the specialist. He is the pioneer of science and without him progress in any line would be almost imperceptible. But the fact remains that the specialist is valuable to the community chiefly in proportion as the results of his researches and discoveries are assimilated by its masses.

#### FOLK HIGH SCHOOLS.

I have been much impressed, recently, in studying certain publications of the Federal Bureau of Education treating of the schools, and especially the Folk High Schools of Denmark. These unique institutions have been largely instrumental, it appears, in the remarkable transformation of the Danish masses from the unhappy serfs of a century and a quarter ago to the intelligent, prosperous and progressive yeomanry of today. Speaking of these Folk High Schools the author of said publications observes:

To make their students able to think and reason for themselves has been the aim of the school men. Encyclopedism has been avoided, and the students generally return to their homes with strong, reasoning minds, open to conviction, but just as ready to convince if on the right side of the argument.

The second object of education for a democracy I believe to be cohesion or co-operation—the habit of working together for the common good. This, indeed, is the democratic form of patriotism. In a monarchy patriotism involves devotion to the ruler; in a democracy it is devotion to the commonwealth, i. e., the whole people. So in a monarchy the goal is obedience to the ruler's will; in a democracy it is respect for the will of the majority.

Democracy can never be highly successful where society is divided into groups and classes hostile to, or unsympathetic with, each other. For its highest development it needs common ideals and aspirations on the part of the people. And those democracies are most efficient where, as in Switzerland, the co-operative habit is strongest.

To make a local application of this point let us consider in connection therewith the situation of China. Here is a country of enormous territory, a vast, virile and surpassingly industrious population, and with natural resources as unlimited as they are untouched. Yet when facing the demands of an alien power of less than one-tenth her potentiality, China seemed impotent! And when we inquire the reason, we find it summed up in three words—*lack of cohesion*. The various elements and sections of this far flung realm are not yet animated by a common purpose—are not yet ready to sink all minor differences for the common good. Back of that lies the fact that the object of Chinese allegiance has heretofore been not so much the state as family and ancestry—an ideal which, however noble, must give way to the grander vision of all embracing nationality if the hopes of new China's leaders are ever to be realized. So the Chinese more than any other people must fix their eyes on the second object of education in a democracy. When they have learned to co-operate the other goals will easily be attained and China will not then need to seek outside help in order to maintain her national integrity.

#### EDUCATION A COHESIVE FORCE.

Now popular education is in itself a cohesive and centripetal force. In America we justly regard the public school as the melting pot which enables us to assimilate our vast immigrant population and prepares each generation for a common citizenship. Passing a step higher in the educational scale we may refer again to the Danish Folk High Schools of which it has been said:

\* \* \* They came into being at a time when the nation was politically distraught and needed a healing and unifying influence. They succeeded in harmonizing the discordant elements, binding all classes together in the common bond of love of fatherland. Duty and opportunity became watchwords. The educated seized upon their opportunity and gave the best they had in them for their country; the ignorant became educated and in time formed a great working force for a better Denmark.

But I do not believe that the democratic educator should stop with merely incidental results. I hold that the co-operative spirit may be actively and effectively cultivated. And surely one method is to emphasize the democratic and patriotic purpose in education.

#### SERVICE TO THE COMMONWEALTH.

In America today institutions of learning are recognized as most progressive which exert the greatest effort to render service to the commonwealth. Evidences of this tendency may be seen in the recently established Agricultural High Schools, whose purpose is to elevate and dignify rural life and stop the movement from farm to city; in the older agricultural colleges with their practical

efforts toward the betterment of American agriculture such as popular instruction in seed selection; and in the forty-one state universities, notably that of Wisconsin, where the aim is to bring all branches of knowledge directly or indirectly to the people.

I am glad to draw my final examples of the democratic trend of education from China. The University of Nanking, among its other good works, has initiated and led what promises to be a far-reaching and ultimately successful movement for the restoration of China's ancient but long denuded forests, and in this the Governor of Chekiang province has ably co-operated.

#### CHINA GRASPING DEMOCRATIC MOTIVE.

Recently the President of St. John's University at Shanghai asked me to pass on the respective merits of certain theses which had been submitted by students in sociology of that institution. Their theme was "Child Labor in China" and I was agreeably surprised not merely at their command of English but at the research displayed, the mass of material and the methods of exposition. But what impressed me most was the consciousness which the productions of these young Chinese revealed that they were facing a tremendous national problem and that the welfare of their country was deeply involved. They had grasped the democratic motive in education!

During a recent visit to Peking I was once more agreeably surprised to find in the south city, away from the noise and turmoil of that great metropolis, a modern prison, clean and sanitary, whose inmates are taught useful trades and the elemen-

tary Chinese branches. This, I was informed, had been established about five years previously by Shen Kao Pun, the Minister of Justice. It may be only a beginning, but it shows that at least one of China's high officials was imbued with the spirit of the democratic educator.

#### EDUCATION AND CHINESE PHILANTHROPY.

It was pleasant also to learn of the Chinese philanthropist, Frank Jung Fao, who is educating at his own expense no less than four hundred of his young countrymen and is devoting a large portion of his ample means to the benefit of orphans in China.

\* \* \* \* \*

The ancient commonwealth of China is the oldest sovereignty on the globe. It has outlived countless monarchies, aristocracies and democracies—kingdoms, empires and republics without number. Long possessing democratic elements in its local institutional life, it has now, after millenniums of independent existence under other forms of government, entered upon the road to a nation wide democracy. That road is long—is beset with many obstacles—but others who have trodden it with some degree of success are glad to offer a helping hand to their latest fellow traveller. Progress along this difficult path will be greatly facilitated by a handmaid of democracy which we call popular education. But to enable new China to reach her goal it must be education of a distinct type—not education which contributes merely to personal and private ends, but education which is consecrated to the whole commonwealth. That way alone lies education for a democracy.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

## Higher Criticism for the Book of Mormon.

There is much agitation among young Mormons in Utah over some recent events. Bishop Spaulding of the Protestant Episcopal church secured permission from the Mormon elders two years ago to have translated an Egyptian document which the prophet Joseph Smith secured from some sailor and pretended to translate. The leaders permitted the translation, full of confidence it would vindicate the inspiration of the prophet. When a well-known Egyptologist translated the tablet, he did not find what Joseph Smith found at all. The result has been the awakening of the critical spirit among young Mormons all over Utah. One student graduating recently from the University of Utah took for his thesis "Needed Reform." Four Gentile professors have been expelled from the university to stop the critical movement, with the result that fourteen other members of the faculty, the strongest in the institution, have also handed in their resignation.

## Federal Council Incorporates.

The Federal Council of the Churches of Christ in America has incorporated under the laws of the District of Columbia. The incorporators have elected trustees, among them being Doctors Wallace Radcliffe, Charles L. Thompson, Josiah Strong, Robert E. Speer, William H. Roberts, Frank Mason North, John R. Mott, Shailer Mathews, Chas. S. Macfarland and Gifford Pinchot. The Council has an exhibit at the Panama-Pacific Exposition and they were awarded a gold medal for it.

## Unify Work for Immigrants.

Work for immigrants at ports of entry has been a popular form of Christian effort, with the result that there has been some duplication and a failure to co-ordinate properly the forces. The Home Missions Council has secured the co-operation of thirteen denominations in an effort to bring this work together into an effective program.

## Baptists are Studying Education.

Most denominations now have more students in the state universities than in the denominational colleges. The Baptists report that they have in the northern branch of the denomination 3,500 Baptists in the denominational colleges and 4,650 in the state universities. The denominational leaders have discovered that the total formed by these two figures

is much less than a similar total for any of the other leading denominations operating in the field. This has stirred up Baptist leaders to agitate for an educational campaign in the churches, by which Baptist young people should be induced to go to college.

## Three Hundred Missionary Centers.

The Laymen's Missionary Movement will hold in a hundred cities this coming year, three days missionary conventions in the interest of a forward movement in Christian missions. A thousand co-operative centers will be organized and three hundred of these are already secured. The first convention will be held in Chicago, the middle of October.

## Y. W. C. A. Helps at Exposition.

The Y. W. C. A. has been very active at the Exposition this year in helping the women on the grounds. Not only are the visitors provided with information, and a booth in which to rest, but the women employees on the ground have been given special attention. The girls in the Joy Zone, an amusement street of the lighter sort, have been given special attention. They have lived in cheap quarters on the grounds and eaten at inferior places, under the high pressure environment of commercialized amusement. The work the Y. W. C. A. has been able to do for them has been of peculiar value and significance.

## Episcopalians Raise Funds.

The effort on the part of the Protestant Episcopal church to secure a gift of a day's wage from each of its members to make up an emergency fund of \$400,000 to meet some deficits in the foreign missionary treasury is meeting with much success. Two-thirds of the amount is already in hand and the success of the movement seems assured.

## Bibles for the Soldiers.

The heir apparent to the throne of Russia, Grand Duke Alexander Nicolaevitch, has allowed his name to go into the new testaments that are being circulated in the Russian army. The Orthodox church takes a more generous attitude toward Bible distribution than the Roman Catholics have commonly done. Each Bible sent by an American Sunday-school scholar will have in it the following inscription: "His Imperial Highness the Czarevitch, Heir Apparent, and Grand Duke Alexander

Nicholaevitch, most graciously presents this gospel which has been sent him by a Sunday-school scholar in America." The American Bible Society has arranged to present a gospel or a new testament for each nickel contributed by an American Sunday-school child.

## Gary Plan Extending to New York.

The problem of religious education for public school pupils is receiving much attention these days. In New York the past year, attention has been given to this matter, and experiments in a modification of the Gary plan have been made. In several schools the children were released eighty minutes three times a week. Bishop Courtney of the Protestant Episcopal church is chairman of a committee of a hundred religious leaders to plan for the extension of this system. Rev. G. U. Wenner of the Lutheran church was prominent in the enterprise last year.

## Dignified Ministers Preach in Street.

Street preaching has not been particularly attractive for the educated ministry of the older communions, and least so in New England. The ministers of New Haven, Conn., have arranged a regular program of street preaching for Saturday night when the population of the town turn out in considerable force. The people will be able to hear just as good a sermon on the street as in any church in the city. Street preaching is not regarded as undignified in England and Scotland.

## Dr. Walter Rauschenbusch Accused.

The *odium theologicum* has been invoked in a variety of ways against progressive thinkers, but a rather novel form of attack is that recently made by an obscure Baptist editor against Dr. Walter Rauschenbusch, the Socialist theological professor of Rochester Theological seminary. He has been called a Bahaist! To most people that wouldn't sound so bad, for perhaps they haven't heard of the cult of Mohammedan origin which has undertaken to syncretize the religions of the world into a universal religion. Dr. Rauschenbusch has broken the silence which he usually maintains in the face of such utterances and has indignantly, though humorously, denied the charge, insisting that he doesn't even know very much about the cult in question. The Baptist editor weakly responds that if Dr. Rauschenbusch isn't a Bahaist, he ought to be. This form of reasoning is not confined to the Baptist denomination.

# Here and There

## THE CONVENTION IN RETROSPECT.

This was a peaceful and harmonious convention. It was a delight to every man who believes in our plea and in our future. It was, let us hope, a harbinger of our total deliverance from the reactionary influences that are doing their utmost to convert us into a warring sect. The real life of the Disciples was never more clearly seen than at Los Angeles.

The man with a grouch, the man with the countenance which foretold that something dreadful was going to happen, the man with his finger to his lips to enjoin silence lest we say the wrong thing, the man who was going to throw the convention into a panic with a revolutionary resolution, or who would protest against those who were trying to deliver us to the "sects," was not there, Glory hallelujah! The convention could proceed with its work unhampered, and with the result that everything moved like clock-work.

### REGARD FOR ALL.

All the plans of years had a free hand, and never was there a disposition to over ride anybody, to railroad any measures through, or to engage in high-handed proceedings. If such charge has been brought against other conventions, although purely fictitious, it could not be brought against this. There was a fine regard for all differences of opinion. No visitor was given a back seat because he did not bring a delegate's certificate. The convention demonstrated its ability to do all its friends claimed for it as a servant of all the interests of the brotherhood. The only hint of an ecclesiasticism we heard of was when the aforementioned brother rose and asked that the majority renounce their rights in his behalf. This rule of the hierarchy was ended in its incipency.

### HIGH CLASS ADDRESSES.

The addresses throughout were excellent, probably as uniform in merit as any we have had in recent years. It is encouraging to note the presence of men on our platforms in increasing numbers year after year who are in sympathy with the great forward movements of their day, who know what the world need is, and who are trying to meet it, who are never pessimistic nor fearful nor dyspeptic. Fewer and fewer men whose thought is set in the moulds of the past are being heard in our conventions. Conventions for their special benefit are being planned for later in the season to which all are cordially invited. Go early and get a front seat. The men who spoke to us at Los Angeles represent the ripest fruit of our ministry.

Of course, the visitors were men of national reputation. Mr. Bryan still holds his audience in the hollow of his hand. Dr. Francis ranks as one of the ablest expository-evangelistic preachers. Dr. Coyle with his magnificent trumpet-like voice won all his hearers with clear cut address on Christian Unity. Dr. Matt. S. Hughes, the popular preacher of Pasadena, presented the same subject in his brilliant manner, but with an air of apology for the divisions of Christendom.

### CAREY E. MORGAN'S ADDRESS.

Those who heard and have read the address of President Carey E. Morgan will agree with me that it was a creditable and timely production. We have learned to expect great and tender messages from Mr. Morgan. This was a plea for good fellowship, for toleration, for peace in the midst of strife. We recall his address at Atlanta and the similarity between that and this. Hugh McLellan made a similar plea at Louisville, and Peter Ainslie at Topeka. All these addresses were received with unanimity by the convention. Thousands of Disciples could join heart and soul with Mr. Morgan in his sentiments. All they ask is the liberty he declared he meant to conserve for himself, the liberty to live and die a free man. But what a gulf yawns between such convention addresses and our practices! Instead of granting such liberty what has been our course for twenty-five years? Instead of love for those who differ, not because they differ but because they are our brethren, the policy has been to denounce, to dis-fellowship, to drive out of the ranks. The intolerant and the exclusive have sought to promote peace by compelling uniformity under penalties, and have done what they could to make our plea a hissing and a by-word. One must accept their interpretations of Scripture or be called ugly names.

### A SENTIMENT TO BE PRACTICED.

Now if such addresses mean anything to us they ought to be reduced to practice. If we love our brother on the platform we can love him off the platform. If we can love him while we speak we ought to love him while we listen. If we can tolerate his peculiar views in convention mood we can tolerate them when the convention has been brought to a close. The fault of all such addresses has been that they perished on the air. We came together to enjoy a delightful fellowship; we separated to behave like the publicans. We declared our undying affection for those who granted a wider latitude to certain texts than we did, and proceeded straightway to treat them as we would treat those whom we hated.

### THE WAY TO LOVE.

A certain Englishman held that a wife never knew how much her husband loved her until he had beaten her into helpless submission. Some of our brethren have accepted the same doctrine and acted accordingly, with the result that others prefer to be hated for a while if the sample of love produces such misery. It is rather difficult to convince a man that you love him while roasting him over martyr or editorial fires. So the only way to love is to love, to honor is to honor, and to recognize the liberty of differences by recognition. If we have a sympathetic heart for Cincinnati, Chicago, St. Louis, Nashville, Hammond, and Sand Creek, no man can object to their representation on our convention programs. Henceforth, if a man is needed from either one the question of fitness and not geography must alone determine the choice.

If this be not true then all such addresses as President Morgan's are sweetened words, pits covered with flowers to deceive, painted deserts to allure to destruction. If love does not mean recognition then we say to all ironic spirits among us your faith is vain and your preaching vain. And let not program committees heed the medieval cry that recognition means endorsement of errors. If there were any justice or truth in such a claim no man could be heard, for no man is free from error; no man like Shailer Matthews or Dr. Coyle or William J. Bryan could appear. The duty of every man is to prove all things and hold fast that which is good. We ought to have the best men on our convention programs no matter what their postoffice. For a long time we have been catering to the fanatic, we have been feeding him tidbits to keep him from flying off the handle. That folly ought to come to an end speedily, and half the care given to the cultivation of the scholar would be productive of much better results.

### THE ONLY BONDS.

We ought to write it down in our little book that among a people like ours with no ecclesiastical bonds to hold them together, love, loyalty, and liberty are the only bonds that will hold, and we ought to have learned this after the folly and fuss of twenty-five years to hold us by the use of the words, really a misuse, without regard to their meaning.

The only cure for too much liberty is more liberty!

I should like, for myself, a little more freedom in the matter of applause, and more hearty singing, and none of the soft-pedaling which is more of an experiment in pneumatics than an aid to devotion. Otherwise everything was lovely, our health was never better, and the best wish we have for Des Moines is that the same good will and fellowship may prevail there next year as at Los Angeles. In that city we ought to have the most spiritual convention that we have ever held. The setting is right for it.

ELLIS B. BARNES.

# "Weighed and Found--"

The Story of a "Filler In"

BY IDA K. WILLIAMS

From the Christian Endeavor World.

**W**E ARE very grateful to Sister Richards for all the work she has done for us; therefore we feel obliged to comply with her request. As you all know, Sister Richards teaches a Sunday-school class, sings in the choir, plays at Sunday-school and prayer meeting." The erect figure of Sally Brooks as the piano stirred restlessly.

"We feel that she is right in thinking she has too much to do; so we want some one to volunteer to lead the Juniors. Sister Richards is willing to help," continued the superintendent.

Sally darted a glance at Mary Richards. She was looking down modestly. Sally gave the opening chord of the last hymn with a crash, closed it with a bang, and flew out of the Sunday-school room by the back way.

Her mind was in a turmoil, her heart was beating turbulently; and she had no desire to talk with any one. Least of all did she want to talk with Mr. Bailey, who she felt sure was looking for her.

"If I do, I'll fly right off and tell him what I think. Sunday school and prayer meeting, indeed!" she sniffed.

Brother Jack raised his eyes from his paper, and allowed them to rest on his sister's face as she came up the porch steps.

"What's wrong, sis?" he questioned, reading the very evident storm-signals.

"Nothing and everything," she answered, flinging aside her hat.

"Must be, if you didn't stay to church," he commented.

"I couldn't. I just could not sit there and listen to Mary Richards singing with that satisfied smirk on her face."

"Whew!" whistled Jack. "I thought you and Mary—"

"We were," she interrupted tersely.

"But I'm getting tired of it. Almost every Sunday either Mr. Bailey or Rev. Mr. Johns gets up and gives a eulogy to Mary for the good work she does. Yes, I know"—she answered her brother's look—"she does work faithfully—pretty much so; but she only does it for the glory in it. And there isn't anybody who shirks as much as she does, if she can without people knowing it. I know, because I've been on too many committees with her."

"Yes?" encouraged Jack, smiling whimsically at Sally's outburst.

"O, I suppose it sounds hateful, and I'm jealous, and all that; but it does seem as though they might praise some one else awhile. I'd like a little appreciation myself. They might at least give me credit for what I do. Mr. Bailey announced that Mary played in Sunday school—she only plays one opening hymn in her own classroom—and at prayer-meeting. And she hasn't even been at prayer meeting for goodness knows when."

"And who does play?"

"I do. And Mr. Bailey knows it. Sometimes I just feel like never going near them again. It makes me so mad." She was silent a moment; then, as Jack patted her hand reassuringly, she broke out again.

"You're a dear, Jack, to be my safety-valve. I wouldn't for worlds have any one know I felt this way, but sometimes I feel as though I had to tell some one.

It would hurt mother," she concluded irrelevantly.

"Fire away," grinned Jack.

"Thanks. I've had this stored away for some time. Ever since election of officers in our Young People. I didn't care particularly about being pianist,—nobody wants to work so hard, but I worked so hard to get the piano. Mary was on my committee, but she didn't do a thing. Well, then, after I'd been playing every evening for months, and after I'd done all that work, didn't they go and elect her pianist and me second assistant? That's how much they appreciate my efforts. Even then it wouldn't be so bad, but now that Mary has the honor she tries to get out of the work. Comes late every night, after she knows I'll be playing."

"That isn't very nice, Sally. But why don't you let the first assistant play?"

"She never comes."

"Hm," studied Jack. "I suppose it wouldn't do for you to refuse to play? Tell 'em you aren't a pianist, and won't play."

"O, goodness, no! Everyone would think I was a sour ball."

"Well, I don't see anything you can do."

"There isn't. Unless I go late to the meeting, and wait until she gets there; but that makes things draggy,—for no one else plays much,—and I hate draggy meetings. I guess I'll just have to grin and bear it. I feel better now after letting loose on you," she smiled gratefully.

"But," she continued as she rose, frowning slightly, "I won't lead the Juniors."

"Juniors?" Jack looked up from the paper to which he had retired. "I didn't hear anything about them, did I?"

"Maybe not. That's what got me going this morning; but, when I got fairly started, there were so many things that I forgot that one. You see, Mary does so much," sarcastically.

"Hold on a minute, Sally mine; I don't like that tone. Doesn't Mary work pretty faithfully?"

"Yes, I suppose so," conceded Sally somewhat reluctantly; "not any more than some others, though."

"Doesn't she sing twice every Sunday?"

"Ye-es. O, I suppose it's all right, though goodness knows I'd be glad enough to sing if I could. Well, unto him that bath."

"All right, we'll give her credit for what she does do. Go ahead."

"Well, she doesn't want to lead the Juniors. I always helped, you know—played for them, and gave them the lesson; but she was leader and got all the credit; so I got tired, and didn't start in again this fall. So now she wants some one else to lead. Says she'll help."

"Then, if you want some credit, why don't you lead, and let her help?"

Sally made a wry face.

"My dear brother, I know what that means. The habit is so strong upon every one that they would still think Mary was doing it. She knows it; that's why she offers to help," she concluded vindictively.

"Isn't there any one else?"

Sally shook her head.

"No, we haven't many workers. Of course there isn't a great number in the church. Well, I guess they'll have to

let it go. I hate to see the Juniors dropping out, but I simply won't take them. Goodness! there are the people coming home from church. I'd better go in and see if I can help 'Liza set the table."

Jack watched the last flutter of Sally's skirts disappear kitchenward, a thoughtful look on his serious face.

"Poor kid Sally! She's learning the ways of the world. Well, she's eighteen, and every one has to learn sometime, sooner or later. It's such a busy old world that it can't stop to give much appreciation. But Sally's all right at heart. This is just the surface. She'll rise to the occasion." A loving smile settled in his eyes, as he heard her chattering cheerily to 'Liza, maid of all work.

When the afternoon bell rang, Jack looked at his sister. Looking up, she caught his eyes, but dropped hers quickly.

"Let's go for a walk, Sally, suggested Jack, guessing at her struggle and uneasiness. It was not like Sally to shirk.

The last bright leaves of autumn clung to the trees; the country road was lined with nodding goldenrod undaunted by Jack Frost's cold fingers; the sun poured down its wealth of gold warmth, as though to belie the chilliness of mornings and evenings before he was fairly up. Already the birds had flown to a warmer climate; save for the rustle of the leaves, the dropping of a put here and there, and the scurrying back and forth of a bright-eyed squirrel, the wild things were silent. A soft breeze was singing a sleepy lullaby to all the sleeping flowers.

Sally walked along silently, drinking in the beauty and reveling in the keen sweetness of a late fall day. Finally the rhythm of the song Jack was softly whistling attracted her attention.

"What is that, Jack? You've been whistling it a long time."

"It's a bit of ragtime, Sally. I don't suppose you'll approve, with your love for the classical; but the sentiment of it caught my fancy."

"Don't you bother, honey, if the world goes wrong;

Don't you worry, honey, if the years seem long;

Don't you mind the trouble;  
Life is only just a bubble;  
It all ends right."

"Thanks," laughed Sally somewhat dryly. "Meant for me?"

"Not exactly. Mustn't think you're the only one who has trials and tribulations. How do you know but what Mary is scolding this very instant because you aren't at Junior? Probably she thinks she is abused."

"No doubt she does," admitted Sally, flinging herself down on a bed of bright leaves.

The two lapsed into an understanding silence. Sally, with her arms under her head, lay watching the leaves rustle and listening to the soft murmur of the breeze. Drowsier and drowsier it grew until Sally's dark eyes drooped, lulled by it.

They flew open, suddenly wide-awake, as a voice rang in her ears. Two strangers were passing by, so near that she could have reached out her hand and touched their garments. Strangely enough, though it seemed perfectly nat-

(Continued on page 14.)

# The Conquest Sunday School

## ELIJAH AND THE PROPHETS OF BAAL.

LESSON FOR SEPTEMBER 5.

**Golden Text:** Jehovah is far from the wicked; but he heareth the prayer of the righteous. Proverbs 15:29.

I Kings 18:30-39.

(30) And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. (31) And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name. (32) And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed. (33) And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood. (34) And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time. (35) And the water ran round about the altar; and he filled the trench also with water. (36) And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. (37) Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again. (38) Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. (39) And when all the people saw it, they fell on their faces; and they said, Jehovah, he is God; Jehovah, he is God.

### Verse by Verse.

30. And Elijah said unto the people. A common form of speech in the Old Testament. Read the first 29 verses of this chapter.—**All the people came near.** The people were willing to obey. Our willingness to obey determines God's ability to help us.—**Repaired the altar.** This shows clearly that a local sanctuary once stood on the spot. Here Jehovah had been worshiped.

31. Twelve stones. There were two kingdoms composed of the twelve tribes and in this great test Elijah considered them religiously one. Jehovah was the God of both kingdoms. See Josh. 4:5.—**Israel shall be thy name.** Israel means "prince of God," and, was given to Jacob at Peniel, Gen. 32:28; 35:10.

32. Built an altar in the name of Jehovah. This seems to be unnecessary when the old one had been repaired, see verse 31. Some scholars hold that verse 31 and the first part of 32 are interpolations.—**A trench.** To hold the water that was to be poured upon the sacrifice.—**Two measures of seed.** Or, a two-seah measure. RVm. The third part of an ephah, about two and a half gallons.

33. He put the wood in order and cut the bullock in pieces. Thus far the preparations made were similar to those made by the priests of Baal.—**Fill four jars with water.** He was taking every precaution against fraud. There could be no concealed fire. Here we leave the likeness to Baal preparations.

34. Third time. This would remove all possible doubt from the minds of the people. Few of us are as sure of God's help as this! Some see in this a corresponding symbol to the twelve tribes and for the same reason.

35. Filled the trench. All this preparation was intended to make more evident the superiority of Jehovah. It was to be the triumph of the true God.

36. Came near. Came near to the place of sacrifice with calm and trustful boldness.—**The God of Abraham, of Isaac, and of Israel.** The common form of expression and one intended to remind the people of God's favors to them in the past.—**I am thy servant.** Willing to do thy bidding. One wholly given up to the cause of the true God. He was conscious of following the word as he understood it.

37. Hear me, O Jehovah. Elijah's prayer is brief, but full of pathos, and pleading.

His confidence in God finds beautiful expression in prayer.—**That this people may know that thou, Jehovah, art God.** The prayer is not burdened with selfish interests no matter how worthy they might be. Most of our prayers are shot through and through with selfish ideas; they have not the world wide vision.—**And that thou hast turned**

their heart back again. Or, for thou didst turn their heart backward. RVm. His great desire was that the people should turn from idolatry to Jehovah.

38. Then the fire of Jehovah fell. The answer was complete and convincing, which is the point.

39. They fell on their faces. Either because they were excited, or because they were convinced, and fell down before the work of their God.—**Jehovah, he is God.** The experience cleared up any lingering doubt that may have lingered in the people's mind relative to the merits of the two religions. Jehovah to them was the all powerful God.

## Baal or Jehovah?

The Lesson in Today's Life.

One of the important meanings of the word worship is "the state of worth" or worthiness. We ascribe worth to the thing we worship. It is the dramatic representation of the inward feelings and desires of those who worship.

In the lower religions worship is almost entirely a matter of specific acts duly performed, and small importance is attached to the frame of mind in which the acts may be performed.

As a man becomes more and more spiritual he seeks more spiritual ways of worship.

The sensitive soul seeks always to disengage itself from the trappings of religion.

The tragedy of the process lies in the fact that there are so many who fail to reach these higher levels. They are satisfied to have the temporal rather than the spiritual ideals of religion. They worship Baal rather than Jehovah.

All men and women worship. It is a part of our very nature. The objects of our worship vary just as widely as our spiritual refinement.

We often arrest this development by allowing the object of our worship to crystallize in the form of a temple, church, ritual or Bible. These time-honored helps to our devotions are used as ends in themselves rather than as means to an end.

In our practical lives the thing we attach supreme worth, to, that we really worship. We may have some fine-spun theories about our devotion to Jehovah, but the real and practical fact is that a number of other interests come first as will be clearly seen by our action.

This is nowhere more clearly seen than in our homes, where like Carmel, the altars have been destroyed, and where religious conversation is no longer in good taste.

Behold our churches with their empty pews and demoralizing indifference!

We are worshipping Baal or Jehovah every day. It is a choice between the lower and higher ideals in our life. One after another of our pet schemes fail, our highest ideals refuse to be realized. Our best friend fails, our idols are crushed, and we by these and other tests are made to see that Jehovah is the only one who can give real substance to life.

There is a perfect babel of voices clamoring for our worship. The gods of Baal never were more numerous than they are today.

The god rapidly growing in favor today is the "god of pleasure." A ride through the parks, a look into our homes, and a glance at the pleasure resorts of our land would convince most any one that the "god of pleasure" claims much of our devotion.

The Baal-god of wealth receives the worship of increasing numbers of devoted people who are lured into its spacious temples by the promise of ease and plenty.

We see an increasing number of people bowing in true Eastern style, to the "god of fashion."

It would be difficult to estimate how much our lives are given over to this form of Baal worship. The highways and byways are full of evidence of the popularity of this god.

"And what shall I more say? for the time will fail me if I tell of Ease, Fame, Travel, Chance, Passion, and Drink: who through their popularity have wrought havoc, and turned the shrines of Jehovah into the temples of Baal.

"How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him."



THE BEAUTIFUL BUILDING OF THE FIELD MUSEUM  
Sole Survivor of the World's Fair Buildings at Chicago

# News and Hopes of the Colleges

## CHRISTIAN COLLEGE, COLUMBIA, MO.

Mrs. L. W. St. Clair-Moss, President.

Christian College, at Columbia, Mo., will open Sept. 15 for its sixty-fifth year. This institution now is a fully standardized junior college, offering the four years of high school work and two years of standard college courses. The degree of Associate in Arts is conferred upon those completing the college course. Candidates for this degree, who have also completed the course in the School of Education, receive a certificate for teaching from the State Department of Education.

Christian College emphasizes the lines of education which will best prepare women for successful future home-making. It sustains an excellent department of home economics with courses leading to certificate. A recent gift from a friend of the college provides for better equipment and for the enlargement of this department. A new building is planned for the near future. The first floor of this building will be devoted to the School of Home Economics. Christian College anticipates a prosperous year with a large enrollment of resident students.

## NEW DEVELOPMENTS AT CHRISTIAN UNIVERSITY, CANTON, MO.

Earl M. Todd, President.

Christian University is making a bold venture. Relying on the churches to support them in a progressive policy, the trustees have increased their budget by several thousand dollars over previous years, and are reorganizing the educational forces of the school on the basis of a standard college. With the carrying through of this program, Christian University will enter upon a new stage in her history, and will be able to serve the churches far more effectively.

## BETHANY COLLEGE, BETHANY, W. VA.

T. E. Cramblet, resident.

The past year witnessed a continuous growth in the life and power of this honored institution. The student enrollment for the college year, including the summer school, reached the high-water mark of 436. The college has grown, not only in the number of students, in its property and in its endowment; it has also kept pace with the educational standards of the best American colleges. The great commonwealths of Ohio, Pennsylvania, New York, West Virginia, and other states, after careful investigation, have placed Bethany upon their accredited lists. Graduates of Bethany College are given certificates to teach in the public schools of these states, without examination.

The missionary spirit has never been more marked than at present. The Volunteer Mission Band, with a membership of twenty-four consecrated young people, helps to keep alive the missionary spirit. The total enrollment of ministerial students for the year numbered eighty-four. With such professors as Taylor, Johnson, Finley and Miller, this department is able to offer the highest advantages.

The Agricultural Department, inaugurated in 1910, is surpassing all expectations. Forty-three students were enrolled in this department during the past session. The college now owns farming lands amounting to 550 acres. The dairy barn is regarded as one of the best in the country, and the herd of Guernsey cattle, seventy-two in number, most of which are thoroughbred, is pronounced the best herd of Guernsey owned by any college in the country. The work of caring for this dairy, including the feeding, the testing, the keeping of records, and the marketing of products, is all done by student labor. No labor other than that of students is employed. This department enables a number of young men to earn their education, and, at the same time, gives them practical training in agriculture and dairying. The sales

of dairy products for the past two years have averaged over \$600 per month. Professor Hove, one of the most competent farm managers and dairymen, is the dean of this department.

The college has buildings, grounds and endowment amounting to about \$900,000, and these are being increased constantly. The members of the Board of Trustees, at the recent annual meeting, by resolution, expressed themselves as highly gratified over the progress the college is making.

President Cramblet has been at the head of the institution fourteen years, and during these years this marked prosperity has come. The trustees, at their recent meeting, passed a resolution expressive of their appreciation of his labors, and, as a token of the love and esteem in which he was held, presented him a purse of \$500 and a vacation, which will be spent in California in November.

The new \$40,000 church is rapidly approaching completion. This will add much to the beauty of the college settlement, and will give the students the advantages of a modern church building.

## HIRAM COLLEGE, HIRAM, O.

Miner Lee Bates, President.

The year 1914-15 closed auspiciously for Hiram College. Many were heard to say that the commencement address delivered by Professor E. E. Snoddy on the theme, "The College and the World Call," was the greatest address ever heard from the Hiram platform. It was a masterly setting forth of the mission of the open-minded, broad-visioned, consecrated Christian college.

The year brought high educational recognition. Second among the colleges of Disciples, Hiram was elected to membership in the North Central Association of Colleges and Secondary Schools. The State Department of Instruction placed Hiram on the accredited list of institutions entitled to certify their graduates to teach high schools and elementary schools within the state without examination, at the spring meeting of the Ohio College Association. President Miner Lee Bates, was elected president of the association for 1915-16.

The year gave gratifying evidence of the determination of the friends of Christian education that Hiram College shall have adequate financial support. Forty-six churches contributed during the year a total of nearly \$850, an increase over the preceding year of 475 per cent in the number of contributing churches, of 443 per cent in the amount contributed. Friends of the college contributed personally about \$7,000 more for current expense and the endowment was increased by nearly \$100,000 cash. In addition, gifts of above \$2,000 were received for special purposes such as library books, the college automobile, the salary of the housekeeper, a program clock for the ringing of class bells, an office telephone system and the equipment of the Commons, a central boarding club for young men. By gift and purchase, some 850 volumes were added to the library.

It was a surpassing year in student activities. Representatives of Hiram won two state oratorical contests, a literary contest with Wooster, two inter-collegiate debates (with Heidelberg and Baldwin-Wallace), eight out of ten basketball games and six out of eight baseball games. The ladies' and men's glee clubs and the college orchestra and band had successful seasons. The Christian work of the students was unusually vigorous and effective. The Y. M. C. A., the Y. W. C. A. Student Volunteer Band and the Disciples' Club all had a good year. The teaching staff for 1914-15 included an unusual number of new teachers in important positions. They made good and it is a pleasure to announce that but few changes will be made for the year 1915-16. Professor Shirley F. Stewart, a graduate of Indiana University, who is soon to receive the degree of Ph.D. in Education from Chicago Uni-

versity, has been called to the Chair of Philosophy and Education succeeding Professor George T. Colman, who has answered a call to missionary service in South America under the Presbyterian Board. Mr. Morton D. Adams, Jr., will study in Harvard next year and his place as instructor in English will be filled by Miss Jennie Tudor of the Graduate School of Indiana University. New appointments in the department of music are Miss Helen M. Hall, honor graduate of Oberlin Conservatory, to teach piano and organ and Mr. Rei Christopher, graduate of Dana's Music Institute and instructor in the Warren Military Band School, to teach theory and stringed and wind instruments and direct the college orchestra.

The outlook for the new year is highly encouraging. The year opens with a gift of more than 1,500 volumes and valuable manuscripts from the library of B. A. Hinsdale, beloved former student, teacher and president of the college, a gift of \$7,500 to the endowment fund and a modest increase in the salaries of teachers amounting in some instances to 25 per cent. Indications now point to a good increase in the enrollment.

## SPOKANE UNIVERSITY, SPOKANE, WASH.

I. N. McCash, President.

Spokane University is the youngest child in our educational family. It is two years old, and closed the second year with an enrollment of 120 students. It has a faculty of eighteen well-equipped, zealous teachers. The student body is made up of young people who were born or have spent most of their lives in the northwest; a few, however, are in attendance from foreign lands. India, Switzerland, the Dominion of Canada and Scotland are represented.

The outlook for attendance at the next semester is most hopeful. A girls' dormitory, three stories high, with modern equipment, has been completed, and the first story of the Science Hall erected. A complete printing establishment has been added to the university, and from its press is issued, bi-weekly, the Exponent, the annual catalogue, and Spokannual, the student yearly production.

## DRAKE UNIVERSITY, DES MOINES, IA.

Hill M. Bell, President.

During the year large additions were made to the equipment of the university library and laboratories. We note that 2,634 books were added to the library. In the past five years nearly thirteen thousand books have been placed in the library, an average of more than twenty-five hundred per year.

The year evidenced the fact that the influence of the university is widening. There were 495 students admitted to the institution for the first time. More than 10 per cent of these came from other colleges, among which were the University of Wisconsin, the University of Iowa, the University of Illinois, Amherst College, Northwestern University, Bryn Mawr College and Iowa State College. Ninety-one of the ninety-nine counties in Iowa were represented in the enrollment. Students were in attendance from eight foreign countries and twenty-eight different states.

Readers will be interested in knowing that 429 students in Drake University were pursuing the study of English last year; 365, Biblical History and Literature; 280, Education; 241, History; 239, Psychology; 235, German.

At the close of the year 199 different students were graduated from the university: 62 from the College of Liberal Arts, 16 from the College of the Bible, 32 from the College of Law, 83 from the College of Education, and 27 from the Institute of Fine Arts.

The outlook for the year 1915-16 is most encouraging.

Many members have been added to the various faculties, so that nearly every de-

partment of the institution will be doing more effective work next year. Some of the instructors added are: Dr. Charles J. Hilkey, professor of law. Dr. Hilkey received his Ph.D. from Columbia University, and his degree J.D. from the University of Michigan. Dr. William Homer Spencer, professor of law, with J.D. from the University of Chicago. Miss Bonnie Andrews, Assistant Professor in Elementary Education, with her A.M. from the University of Minnesota. Mr. Walter Irving Easley, Assistant Professor of Commerce and Business Administration. Mr. Easley is a graduate of Miami University, receiving his A.M. from the University of Michigan. Mr. Henri Ruifrok, Professor of Piano. Mr. Ruifrok is regarded as one of the leading teachers of piano in the middle west.

#### KEUKA COLLEGE, KEUKA PARK, N. Y. Joseph A. Serena, President.

The past year was one of the very best in the history of Keuka College. The student enrollment increased, especially in the number of students who come for the complete courses. We have more clearly and definitely drawn the lines marking off the preparatory school—Keuka Institute—from the college. In the former, courses in agriculture and home economics have attracted many students. In the college there has been an increase in the number of ministerial students, and one preaching appointment has been opened up in a country schoolhouse, while a new Bible school has been opened in another schoolhouse. Besides these activities, our students supply the pulpits of near-by churches. Through the activity of the Woman's Club, the endowment of the college is enriched by \$2,300, while a bequest from Mrs. A. McKoon, a former trustee, has given us a house and two lots. Our fruit land has been enhanced in value several thousand dollars, so that in all we close the year with \$5,000 more than we began it.

If we can open next year with one hundred students in Keuka Institute and forty Freshmen in the college, it will surely insure greater victories than we have yet experienced. Keuka bids fair to be a channel through which the Disciples are to make the larger impression on the Empire State and all the East.

#### BUTLER COLLEGE, INDIANAPOLIS, IND. T. C. Howe, President.

Butler College has enjoyed a year of unusual prosperity. The attendance increased materially, the personnel of the student body continued high, the spirit of loyalty to the college and to religious truth deepened, and, as a fitting climax, the largest class in the history of the institution received their diplomas.

The total attendance in all departments reached 626; last year, 525. This increase came not in the course of a strenuous campaign, but through the normal channels of promotion. One gratifying feature of this increase in the attendance is the fact that it represented a larger return of former students than in any recent year.

In debate and oratory the college had a good year. The debating team won from Wabash College. Orators represented the college in the intercollegiate contest, the peace contest and the prohibition contest, and made creditable records.

The Christian associations had good years, handling the religious problems earnestly and ably. Each year marks a distinct religious gain. This year the associations and the ministerial students represented in the Sandwich Club, in co-operation with the faculty, had a short evangelistic series of chapel services, conducted by E. E. Violet. In addition to these plans, the college participated in the lectures offered at the College of Missions by Dr. Arthur J. Brown, of the Presbyterian Board; Stephen J. Corey, of our own Foreign Society, and Carey E. Morgan, of the American Board.

Commencement brought its usual good cheer. The classes of 1890 and 1897 met in a reunion, with luncheons and general cele-

bration of imperishable events and memories. Prof. Jabez Hall delivered the baccalaureate sermon in his usual happy and forceful manner. The students, under the auspices of the Senior class, presented, in clever manner, Victor Herbert's "The Serenade," on the campus. The alumni had their usual reunion, lunch, and the presentation of plays on the campus. The commencement address was delivered by Dean Charles R. Brown, of the Yale School of Religion.

The outlook for the coming year is bright for substantial increase in attendance and deepening of interest.

#### TEXAS CHRISTIAN UNIVERSITY, FORT WORTH, TEXAS.

Frederick W. Kershner, President.

The College of Arts and Sciences enrolled 254 students during the year, which is better than any previous record since the school was founded in 1873. The Freshmen class of ninety-four was much the largest in our history. The different constituent colleges of the university showed marked progress. The College of Fine Arts enrolled fully as many students as last year, which was a remarkable record in the face of existing conditions in the southwest. The College of Medicine was granted a standing in Texas for the first time in its history. The College of the Bible showed a steady increase in attendance despite the fact that ministerial students are usually the first to be affected by hard times.

The total enrollment of the university, in all departments, was 697.

The university added over \$135,000 to its permanent funds the past year. Since the school moved to Fort Worth four years ago it has averaged over \$100,000 a year in contributions to its capital funds. The material assets of Texas Christian University have passed the half-million, and are rapidly approaching the million mark. The chief benefactors the past year were Mrs. Ida V. Jarvis and Messrs. C. W. Gibson and H. W. Stark. These are all names which deserve to be written in imperishable letters with those who, like Abou ben Adhem, have chosen to serve their fellow-man.

The outlook for the coming year is most promising. A new department of law has been added to the university under the efficient direction of Prof. E. R. Cockrell. The courses offered will be given full credit at the University of Texas, and the school has the enthusiastic backing of the entire membership of the Ft. Worth bar, which has volunteered to lend its assistance in every possible way. Among the new teachers for 1915-16 will be Prof. E. C. Wilson, who has just received his doctor's degree from Clark University, and who takes charge of the department of Philosophy; Prof. Thomas Holt

Hamilton and Louis Casperon, who come to the department of Music; Miss Aline Wilson, formerly director at Virginia Christian College, who comes to the same department, and Prof. E. Y. Freeland, of Vanderbilt, who takes charge of our athletic activities. Dean W. B. Parks, who has been absent on leave at the University of Chicago for the past year, returns to take up his work next September. Mr. H. M. Durrett, of Ft. Worth, becomes business manager in the place of Prof. J. A. Dacus, and Professor Dacus transfers to his old position at the head of the T. C. U. College of Business.

#### MISSOURI CHRISTIAN COLLEGE, CAMDEN POINT, MO.

F. J. Yokley, President.

Though sixty-six years of age, Missouri Christian College is taking on new life. Fully accredited by the State University in 1913 in the high-school courses, she is now looking forward to junior college standing. To do this all teachers must meet the requirement of the Educational Committee at Columbia. No new teachers will be employed in the literary work who have not a master's degree from a standard university. This means a new day for the college. As the old teachers of the special departments leave, only graduates with experience from our best schools will be employed to take their places. Thus all departments of the work are being strengthened. Six thousand dollars has been spent on improvements and educational helps within the last two years.

The outlook for the future is bright indeed. The largest outright gift this year was 316 acres of land. Before this is in print another farm, worth at least \$10,000, will be deeded to the college; another man has placed \$5,000 to our credit; another has given, and others are planning for this glorious work. This is the work practically of the last two years; what a few years shall bring us God alone knows. All praise to Him for His rich gifts.

#### EUREKA COLLEGE, EUREKA, ILL.

H. O. Pritchard, President.

The student attendance for the year showed an encouraging gain over the previous years. In the student intercollegiate activities Eureka won important victories. In athletics Eureka stood near the top in all the major sports in the Illinois Intercollegiate Association and excelled them all in baseball. In debate Eureka won both the triangular debates again this year, thus adding another to the string of unbroken victories in this work. Above all, the spirit of the institution was never

## Character Talks

By Rev. Charles M. Fillmore,  
Pastor of Hillside Christian  
Church, Indianapolis, Ind.

### THE JOY OF BEGINNING.

There is a great joy that comes from finishing a task. An incomplete work haunts and harasses a true soul. A half-learned lesson, an unsolved problem, an unfinished education, a partly learned trade and all other forms of incomplete work—how they trouble the conscientious soul! What a satisfaction it is to say, "I have finished my course"; or "I have finished the work which Thou gavest me to do."

But there is something to be said on the other side. When a man's work is unfinished at the end of his life it may mean that he had ideals too big to be completed in his own day. It really may be more of a cause for congratulation to undertake a work that will require several generations to complete, than to do a work that one may finish himself.

"Others shall sing the song,  
Others shall right the wrong;  
Finish what I begin  
And all I fail to win.  
What matters, I or they,  
Mine or another's day,  
So the right word be said,  
And life be sweeter made."



Rev. C. M. Fillmore

# Disciples Table Talk

## Popular Ann Arbor Minister Marries in Detroit.

The marriage of Rev. George W. Knepper, pastor of Ann Arbor, Mich., church to Miss Grace Darling, took place at the Hotel Statler, Detroit, recently. Rev. F. P. Arthur, of Grand River View Church, Detroit, officiated. Only the parents of bride and groom and a few intimate friends were present. The honeymoon is being spent in California. Mr. Knepper's remarkable work in the strategic situation in which his church is placed—adjoining the campus of the University of Michigan—will take on increased significance by the setting up of a home of his own. The bride is a graduate of the university and an active worker in the church.

## Summer Sunday Morning Sermons in Booklet Form.

A neat booklet preserving and extending the helpfulness of a summer series of sermons on "With Jesus the Nature Lover," by H. W. Hunter of Wellington, Kans., has just come from the press. The chapters are "By the Seaside," "On the Mountain Top," "Among the Flowers," "With the Birds," "After the Finny Tribe," "Afar in the Wilderness." Just a paragraph will give the flavor of the sermons: "We are going to Galilee, a beautiful lake that has been made sweet because of the memories of a recent visit we made to its beautiful waters. But wait—going fishing is no fun

unless we have a good companion along. We do not want the crowd, just a friend. One who knows our moods and whims and understands all about us. One who can sit with us for hours in silence, if need be, and yet through these unspoken periods our hearts will be bound together. And, then, in the evening hours when the sun goes to rest for the day, when all is still save the call of the wild birds and the splash of the fish in the waters, we can talk over the experiences of the day, of the common ideals that have been ours, and while we talk this way by the flickering firelight seeing queer looking shadows, and as we talk our hearts will burn within us. This is the kind of a friend that we are to have go with us today. One that loves us and 'sticketh closer than a brother.'"

## Historic Missouri Country Church Dedicates New House.

Ashland Church, seven miles southeast of Fayette, Mo., dedicated a new \$10,000 house of worship last Sunday, Aug. 15. Arthur Lindsay, of Clinton, Mo., who is a candidate for governor of Missouri, preached the dedicatory sermon. Mr. Lindsay was at one time pastor of Ashland church. There is considerable historic interest attaching to this congregation. Old Salt Creek Church, the original Ashland, was organized Nov. 22, 1817, by one Thomas McBride, according to an entry in the old record which is

carefully preserved, and the church is therefore the oldest Christian church west of the Mississippi river. The new house of worship is modern in all appointments and arrangements. Hard-wood floors, a baptistry built of concrete, steam heat, women's parlor, kitchen, stained glass windows, separate rooms for Sunday-school classes,—these are some of the features that make the house an ample instrument of service to the community. A high school supported by the farmers of the neighborhood meets in the basement. The old building which burned in 1913 was erected in 1849. Planes, saws and hammers were busy for a year. Old Aaron, a slave of Gerard Robinson, an expert at "hewing to the line," cut down the trees and hauled the timbers to the building spot with oxen. The shingles and sashes were made by hand. The pulpit was of solid walnut. An interesting contrast between the old days and the new is afforded by a paragraph from a history of the church recently written by Mrs. Nannie Payne, describing the dedication of the original house: "The paths leading to the church were often a mere trail or cow path and the forest so dense that the horsemen had to travel in single file," says Mrs. Payne. "The men came to church in their homespun, jeans clothes, often coatless. The ladies wore linsey or calico dresses and sun-bonnets, unless a more fortunate sister possessed a scoop or poke bonnet. The elderly ladies often brought their tobacco bags, or reticules, with pipe to enjoy a quiet smoke and meditation between song and sermon. The topics most discussed by the ladies while the crowd was gathering were the wheel, loom, and poultry, and by men, planting in the moon and curing bacon. After meeting broke there was much shying around by the bashful swains till cour-

## NEWS AND HOPES OF THE COLLEGES.

better, and many have volunteered for the ministry and the mission fields during the year. The 1915 graduating class numbered twenty-one, and the personnel of the class was particularly strong.

The outlook for the coming year is most encouraging. A new gymnasium, costing over \$30,000, is in the course of construction, and will be ready for use at the beginning of the school year. This building will be modern and complete, and will add greatly to the equipment of the college. The residence formerly occupied by ex-President Hieronymus has been purchased as a president's residence, and is now being thoroughly remodeled. The library and laboratories have been made more valuable and serviceable by the addition of many volumes and new apparatus. The library now has twelve thousand volumes, exclusive of public documents. Eureka College offers better facilities than ever before to students.

Secretary Lehman and the college quartet have been giving a series of concerts, throughout Illinois since commencement week. They completed the series on Friday, August 13, by giving a concert at Eureka; they report that they have been favorably received and that the interest shown by prospective students is very encouraging. People who have heard their concerts have praised the work of the quartet very highly. A number of communities have reported that their concerts were better than anything on their local chautauqua programs.

## TRANSYLVANIA AND THE COLLEGE OF OF THE BIBLE, LEXINGTON, KY.

R. H. Crossfield, President.

In addition to the tasks in which Transylvania College and the College of the Bible have been engaged in recent years, they are now entering two new fields of educational service.

Besides the B.A., B.S. and M.A. degrees, which are recognized by the leading institutions of the country at full face value, and which equip young men and young women with the most substantial foundation on which to build vocational, occupational and

professional training. Transylvania is now conducting a department of education for the purpose of preparing high-grade teachers for the high school. Ten of the recent graduates will teach during the coming session, and almost all of them have secured satisfactory positions.

In addition to the English, Classical and B.D. course, the College of the Bible will offer for the first time next session a course looking toward the preparation of ministers and religious workers for the rural field. Of the ninety-nine hundred churches of the Disciples of Christ in America, 77 are said to be in small towns or in the open country, and this new course looks toward supplying the rural community with preachers and religious leaders, equipped especially for this particular task.

It is believed that this new course, which will be recognized by the degree of Bachelor Practical Theology, will take the place of the English course as now offered.

Indications point to a very large attendance in Transylvania and the College of the Bible during next session. The new dormitory—Ewing Hall—accommodating 129 students, will be entirely available. The new heating and lighting plant will be extended so as to serve all the buildings on the campus. These substantial improvements, in connection with many others being made, will enable Transylvania and the College of the Bible to render the largest measure of service to the cause of Christian education.

The faculty of the College of the Bible has been strengthened by the permanent addition of Prof. Geo. W. Henry, who served as a supply during the last session.

## WILLIAM WOODS COLLEGE, FULTON, MO.

### School for Girls and Young Women.

The present year marks a quarter-century of history, usefulness and progress in the life of William Woods College. For the commencement exercises, which closed the twenty-fifth year of the school, there gathered within the college walls teachers and officers who served the school even at its founding, scores of former students re-

turning to renew old ties, patrons and friends in large numbers, such eminent orators as Peter Ainslie and Speaker Champ Clark, and such generous benefactors as Dr. and Mrs. W. S. Woods. The week held a continual feast of good things.

The event which distinctively marked the birthday of the institution was the pageant which took place upon the beautiful campus on the afternoon of May 25. It was the most elaborate pageant ever given by a private school in this section of the country, and was planned and presented with rare perfection of execution. In conception, coloring, action, it was transcendently beautiful. The words of the pageant, written by Miss Ethel Theodora Rockwell, outlined the history of the school, its progress and achievements, from the granting of the ground upon which the college stands to the present time. The cast comprised five hundred characters, among them members of the first Board of Managers, teachers of the first faculty, well-beloved friends and benefactors of the school. It was an occasion which will long live in the minds of all who witnessed it.

Owned by the Christian churches of the state of Missouri, the college strives to surround its students with the highest moral and Christian influences. The study of the Bible is strongly emphasized. The department of Religious Education is an essential and important part of the college curriculum. The school has educated the daughters of many of our ministers and missionaries, and has sent, from her own students, several missionaries into the foreign field.

The physical well-being of the students is carefully sought. The new McBride Gymnasium, gift of Dr. W. S. Woods, will furnish students of the college with the most modern and complete equipment for athletic training which can possibly be obtained. The building will provide for all forms of gymnastic exercises, indoor tennis, basketball, and other games. The tile-lined swimming-pool will render opportunity for aquatic exercises. Concrete tennis-courts have been prepared for out-of-door games. Believing that sound mental activity is dependent upon a healthful physical condition, the college places great stress upon the athletic phases of her student life.

age was found to ask the privilege of seeing the fair one home on horseback." The services of last Sunday filled the entire day. A basket dinner was served after the morning service.

#### Party of Eleven Missionaries to Start for Foreign Fields.

Eleven Disciple missionaries who have been attending the College of Missions at Indianapolis, are preparing for long journeys to eastern lands to take up their work. Two of their number will go to the Philippines, two to China and seven to India. The party going to India will, because of the European war, be forced to travel nearly 5,000 miles farther than usual to reach India. It is necessary for them to sail on the Pacific ocean by way of China, instead of going direct from New York. Their journey from San Francisco will take sixty days, twice the time it takes by way of the Atlantic ocean. The members of the party come from various states, several of them being from Kansas and Nebraska. All will leave soon for short visits with their relatives, after which they will gather at San Francisco and sail Sept. 11. Two women members of the party, Dr. Mary Longdon and Mrs. C. H. Thomson, are physicians and will minister to the natives in foreign lands. Mrs. Thomson is completing a course as interne in the Methodist hospital in Indianapolis. Those who will sail for foreign fields are Mr. and Mrs. C. H. Thomson, Ina Hartsook, Lucile Ford, Lulu Garton, Lena Russell and Dr. Mary Longdon, to India; Wenona Wilkinson and Lillian Collins, to China; Frank V. Stipp and Myrtle Wilson, to the Philippines.

#### Christian Women of Kansas City Oppose Liquor-Selling Grocers.

At a meeting of the Christian Women's Council of Jackson county, held in Wabash Avenue church, Kansas City, practical action was taken to withdraw patronage from grocery stores that sell intoxicants. A resolution was unanimously adopted by the council authorizing a committee to make a list of the grocery stores that do not sell intoxicants. The resolution urges the women of Kansas City to patronize only those that do not sell liquors. Mrs. Ralph S. Lashaw was re-elected president, Mrs. A. G. Sparks corresponding secretary, Mrs. H. N. Dye, recording secretary and Mrs. W. N. Wharton, treasurer.

#### Vital Up-to-Date Church Extension Facts.

At the July and August meetings of the Church Extension Board twenty-nine churches asked for loans aggregating \$66,940. For want of funds only 12 loans were granted, which are as follows: Mountain Grove, Mo., \$600; Fossil, Ore., \$1,000; Vian, Okla., (First church), \$250; Vera, Okla., \$400; Bristol, Va.-Tenn. College St. church, \$200; Gate, Okla., (First church), \$500; Harrisburg, Pa., (Fourth St. Church), \$75,000; North Miami, Okla., (North Miami Church), \$200 Lawrence, Kansas, (North Lawrence church), \$300; Hereford, Texas, (First church), \$5,000; Marshall, Okla., \$600; Clovis, N. Mex., (First church), \$1,500.

During the months of June and July the good friends of Church Extension have sent the following individual gifts on the Annuity Plan: Good friend in Newton Falls, O., \$500; one in Des Moines, Ia., \$800 and one in Galena, O., \$500.

The board has closed the following loans recently: Wentworth, N. Car. (Coal Springs church), \$200; Danville, Illinois, (Fourth church), \$4,000; Burris, Ontario, Canada, \$500.

The following churches finished paying off their loans in June and July: McRae, Ga.; Johnson City, Tenn. (colored); Moccasin, Mont.; Dahlgren, Ill.; Faxon, Okla.; Marcola, Ore.; Leeton, Mo.; Pecos, Tex.; Hennessey, Okla.; Stratford, Tex.; Asotin, Wash.; Breckenridge, Tex.; Mt. Pleasant, Mich.; Pearsall, Tex.

The board, at the present time, is obligated with promised loans to mission churches to the amount of \$187,900. Of this amount \$66,400 will be called for within the next thirty days. To meet this demand, the

board, according to Secretary Booth, has in sight \$51,000. This leaves a balance of \$15,400 which the board must raise somehow within the next four to six weeks in order to meet the demands of the mission churches whose loans have already been granted. It is hoped that the annual offering in September will bring the \$15,400 so badly needed now.

#### Dr. Chilton Learns "Boosting" Lesson from Californians.

Returning from California Dr. C. M. Chilton preached to his congregation of First church, St. Joseph, Mo., on his observations as to the loyalty and enthusiasm of Californians for their state and their particular city. He said:

"I think nothing in the West impressed me more than the enthusiasm of Californians for California. At Los Angeles they talk of little else than their climate and their scenery, and of how comfortable and happy they are. I did not hear a single word of discontent. If oranges and lemons are unprofitable they say nothing about it. If there are ugly or barren places they will not look at them. When it is hot they say, 'This is very unusual weather,' or 'it always is cool here in the evening.' They convert most everybody who comes their way to their beautiful optimism. I found Missourians outdoing the natives in praising the climate. One cannot but wonder how it all began. Did some strange, cheerful soul start it in an early day? Is it temperamental? Or is it a deliberate commercial policy? We find something of this same thing in Jewish history. In the 122d Psalm, which I have chosen for our lesson this morning, the psalmist is praising his city:

Pray for the peace of Jerusalem;  
They shall prosper that love thee.  
Peace be within thy walls,  
And prosperity within thy palaces.

"The poets of Israel idealized Jerusalem till it is forever first among cities in the image life of mankind. Paradise is the New Jerusalem. Now there is a good Christian lesson for us Missourians in all of this. I fear we are a bit phlegmatic and in danger of falling into the habit of disparagement. We give our city a bad name; we complain of the weather; we grumble concerning the crops and the times, when, in truth, no people ever had better ground for cheerfulness. They talk about the climate in California—and it does have its advantages; but I like our seasons better. They cannot know the wonderful experiences of winter, spring, summer and autumn. Think of childhood without the snow! And Missouri is beautiful and fertile beyond measure. Here we have good, solid ground under our feet. I propose that we take up our fair land and greet it every morning, noon and evening with a smile. One is happier when he has made up his mind to live upon good terms with his city. Besides it pays. Los Angeles has prospered in spite of its waste of ocean and desert. They have praised their city till the whole world comes to see it. See what Eugene Field did with a few lines upon 'Lover's Lane, St. Joe.' 'Praise is comely.' It is sound Christian doctrine to speak well of your city."

—W. J. Hudspeth has just closed an evangelistic meeting with Second church, Richmond, Ky., of which Gabriel C. Banks is minister. There were thirty-two additions to the congregation.

—Michigan Disciples report the state convention held at Kokosing the best in the history of the state.

—First Church, Galesburg, Ill., has had to postpone corner-stone-laying exercises twice on account of the failure of the stone to arrive. The walls of the house are going up rapidly. The edifice will be one of the finest in the city. H. H. Denton is the pastor.

—At Bethany Assembly, in Indiana last week, one of the vital themes for discussion by the association of evangelists was the question whether Disciples should engage

with other Christians in union revival meetings. The significant thing about the discussion was that there were two opinions on the subject.

—The remodeled house of worship of the Petoskey, Michigan, church was re-dedicated last Sunday. Several thousand dollars had been expended in its reconstruction.

—Dr. J. W. Lowber, of Fort Worth, Tex., and Mrs. Lowber recently gave a series of lectures and readings at First church, El Paso, Tex., where Perry J. Rice is pastor.

—W. J. Wright who recently resigned at Franklin, Ind., has purchased a half interest in a tile factory in an Indiana town and will devote himself to business.

—Renewed reports of improvement in the health of Secretary F. M. Rains come to the office of the Foreign Society, in Cincinnati. Mr. Rains expects to be back at his desk Sept. 1.

#### CALLS.

Clarence G. Baker, Batavia, Ill., to West Park Church, Indianapolis. Accepts. To begin Sept. 1.

Carl Burkhardt, Lexington, Mo., to Franklin, Ind.. Decision not yet announced.

W. A. Fite, Paducah, Ky., to Ashland, Ky. Accepts. To begin Sept. 1.

T. F. Paris, Capitol Hill Church, Des Moines, Ia., to University Church, Minneapolis. Declined.

Roy Rutherford, Elizabethtown, Ky., to First Church, Paducah, Ky. Probably will accept.

A. J. Bradshaw, Galena, Mo., to Columbus, Mo. Accepts.

#### FOREIGN SOCIETY NEWS.

In the month of July there was a gain of \$3,502.10 in the receipts. A number of churches are not only raising their full apportionment but are making special offerings to the end that there may be no retrenchment in the work and no reduction in the missionaries' salaries.

The following named missionaries were at the Los Angeles Convention: M. B. Madden and Mrs. F. E. Hagin, of Japan; Miss Emma A. Lyon and Miss Kate Galt Miller, of China; Miss Josepha Franklin, of India; A. F. Hensey, from Africa. Miss Myrtle E. Wilson, who expects to go to the Philippines and Miss Effie B. McCallum, who expects to go to China, were both present and were introduced to the convention.

D. E. Dannenberg writes from Chuchow, China, that four Christian families have opened up their homes this summer for the preaching of the gospel. Meetings are held weekly in each of these homes. The neighbors are invited in and a Bible reading is given or a sermon is preached. At the meeting at Mr. Ko's house on Tuesday, the 13th of July, forty were present.

Miss Josepha Franklin, who has just reached home from India on furlough, is resting at Long Beach, Cal. Miss Franklin has given twenty-two years of service to India. Ramabai spoke of her years ago as one of the heroic characters of India.

Miss Kate Galt Miller, who has just reached home from China, is with her family in Louisville, Ky. Miss Miller is not certain that she will be able to return to China in the near future at least, although she is very anxious to do so.

Mrs. F. E. Hagin contemplates sending her children, Dan and Fanny, to Eureka College and to return without delay to the work in Japan. Mrs. Hagin came home that her children might enter school. Mr. Hagin needs her to assist him in the work in which he is engaged in Tokyo, Japan.

The Foreign Society believes it has found a medical man for Luchowfu, China, but is not at liberty to divulge his name. The friends of the work will remember that Dr. Paul Wakefield has been carrying on that work alone since Dr. Butchart went to Nanking to assist in the Medical College.

**"WEIGHED AND FOUND—"**

(Continued from page 8.)

ural, both were dressed in long white robes. Each carried a large book under his arm. They sat down a few feet beyond her, with their backs to her, oblivious of her presence.

Sally turned to Jack, but he had gone. "For a walk while I snoozed," she thought to herself.

The strangers were talking, and unconsciously Sally listened.

"Seems too nice a day to be working, doesn't it?"

"Yes," answered the other; "but I'm in hopes the books will show good records, and then it won't be work, it will be pleasure."

For some moments there was silence, broken only by the rustle of the leaves. Then suddenly one of them looked up.

"Why, isn't this odd? I don't understand it. Everything was working out nicely, and all at once there began to be ever so many nooks and crannies left unfilled."

He turned several pages of the book, uttering an exclamation of surprise.

"All these pages have the same—and here's an especially large one."

"Whose work is it?" queried the other.

"Let me see—singing, preaching, mothering, writing, filling in—filling in—to Sara Brooks, one talent of filling in—talent so well used, another one was given to her. Two talents of filling in." He shook his head sadly, while the wind rustled the leaves of the books with a buzzing noise.

Sally, after the first start of surprise, lay very quiet, scarcely breathing.

"Too bad!" answered the other. "There are so few people who can use the talent of filling in. She's the girl who doesn't have to earn her own living, isn't she?"

"Yes," assented the first one gravely. "Good parents, nice home, lots of time. I hate to leave those places unfilled. That church was so strong because every nook was filled, but really I haven't any one to give her talent to. A new baby went to their church last week, richly endowed with the talent of filling in; but it will be a long time until she can do it. And by that time it will be too late to fill these up. Sara could fill up the most of these, if she began now. But that is the trouble; I'm afraid she won't."

Sara flushed guiltily. "I hate to mark this down: 'Failed to use talent because of lack of appreciation. Weighed in the balance, and found—'"

"No, no," sobbed Sally, attempting to rise; but invisible hands held her down.

"Wanting," concluded the recording angel, for as such Sara now recognized him.

He closed the book, and rose slowly. "This bright day seems spoiled somehow. It's just such things that make the old world such a sad place. If people would only understand how much the little things meant—" their voices were lost in the distance as they moved away.

With a sudden movement Sally rose to her feet, and started after them.

"O, please, please, come back. I'll fill them all up; really I will," she cried, wringing her hands.

"Why, Sally," said Brother Jack's cheery voice in her ear as he shook her gently. "What makes you mutter so? Are you having a nightmare? Why, I do declare, you're crying."

"I don't know whether it was a nightmare or not," said Sally, looking in the

direction where the strangers had disappeared, half doubting whether she had been asleep. "I guess it was a day-dream. 'Twasn't a very pleasant one," she added.

"Don't think about it," he advised. "Come, it's almost supper-time."

As they entered the main street, the little town seemed strangely deserted. From the other side of the town came a low murmur of voices, with now and then a louder one that was raised in command.

"Must be an accident," commented Jack tersely. "You go on home; I'll be there directly."

He reached the house almost as soon as she did.

"An accident," he said gravely in reply to her questioning look. "Miller put up the new brick schoolhouse, and didn't fill in the cracks very solid. One whole side collapsed."

At the sudden whiteness of Sally's face he became alarmed.

"Don't look so scared. As it happened, there was no one hurt. Only a loss of several hundreds of dollars."

"But there might have been," said Sally.

"Yes, there might have been." Sally went early to the Young Peo-

ple's meeting.

"I'll be there in time to play," she said to herself. "That nook sha'n't be left unfilled."

As the minister shook her hand, he retained it in his for a moment, his eyes resting on her face.

"We looked for you at Junior this afternoon, Miss Sally."

"Who led?" asked Sally, her eyes on the floor.

"Mr. Bailey. I had a funeral, so could only stop in for the last few moments. I don't know what we'll do. We really can't ask Brother Bailey to take charge of it."

"I'll do it," said Sally, raising her eyes to his.

"God bless you, Miss Sally. I thought we could depend on you. I said to Brother Bailey this afternoon that I thought you would surely be here next Sunday. We can always depend on you to fill in. An imposition, I suppose, but so few people have the talent and time to do so many varied things as you do."

Sally took the seat at the piano, with a strange sense of being uplifted. "I wonder," she thought, "how many nooks the recording angel has filled, and whether he has rubbed out the 'found wanting.'"

**THE FIRE OF YOUTH.**

What is it that gives to young people and to all young animals their characteristic vivacity, energy and enthusiasm? Is there some chemical substance—an elixir of life, so to speak, which our bodies gradually lose as we grow older, and the absence of which leaves us sedate, conservative and even morose? These questions seem to be nearing solution for the scientists have already discovered an essential and significant difference in the chemical make up of the human body in youth and in old age. They find a much larger percentage of xanthin (pronounced zanthin) in the bodies of the young, and the quantity diminishes steadily with the advancement of age.

In this connection it is interesting to note that xanthin belongs to the same family of chemical group as caffeine. Both are known to chemists as dioxypurins. Xanthin is found in the bodies of animals, including man, while caffeine is found only in plants such as coffee, tea, cocoa, mate and in Coca-Cola. To make this family relationship closer and more interesting, the scientists now tell us that caffeine, after being digested, is converted into a substance called paraxanthin, which is a twin brother of xanthin. But more interesting still is the similarity between the twins, xanthin and caffeine in their effects upon the human body. If xanthin is in reality the substance which gives to youth its vivacity and alertness, then caffeine, its twin brother, may be

regarded as a vegetable substitute for xanthin and we thus have a logical explanation of why the caffeine-containing beverages refresh and invigorate the body. In old age when the fire of youth is burning low and the supply of xanthin is diminished, the caffeine beverages such as coffee, tea and Coca-Cola find their greatest usefulness as a means of refreshing nerves and muscles and renewing the vitality as well as the sensation of youth. Coca-Cola, therefore, belongs to the same class of food products as tea and coffee. Though they differ in flavor, they are identical in effect for caffeine is their common and only active principle. It is the caffeine that relieves fatigue and refreshes mind and body, not by artificial stimulation, but by a natural process analogous to that of xanthin, the natural physiological stimulant. When caffeine enters the body it becomes a xanthin and caffeine beverages therefore have their counterpart in the normal human body.

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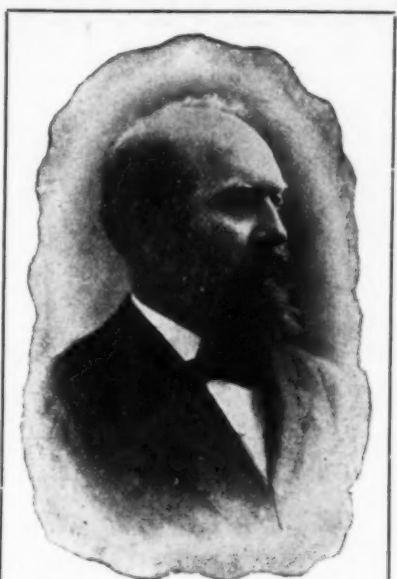
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